



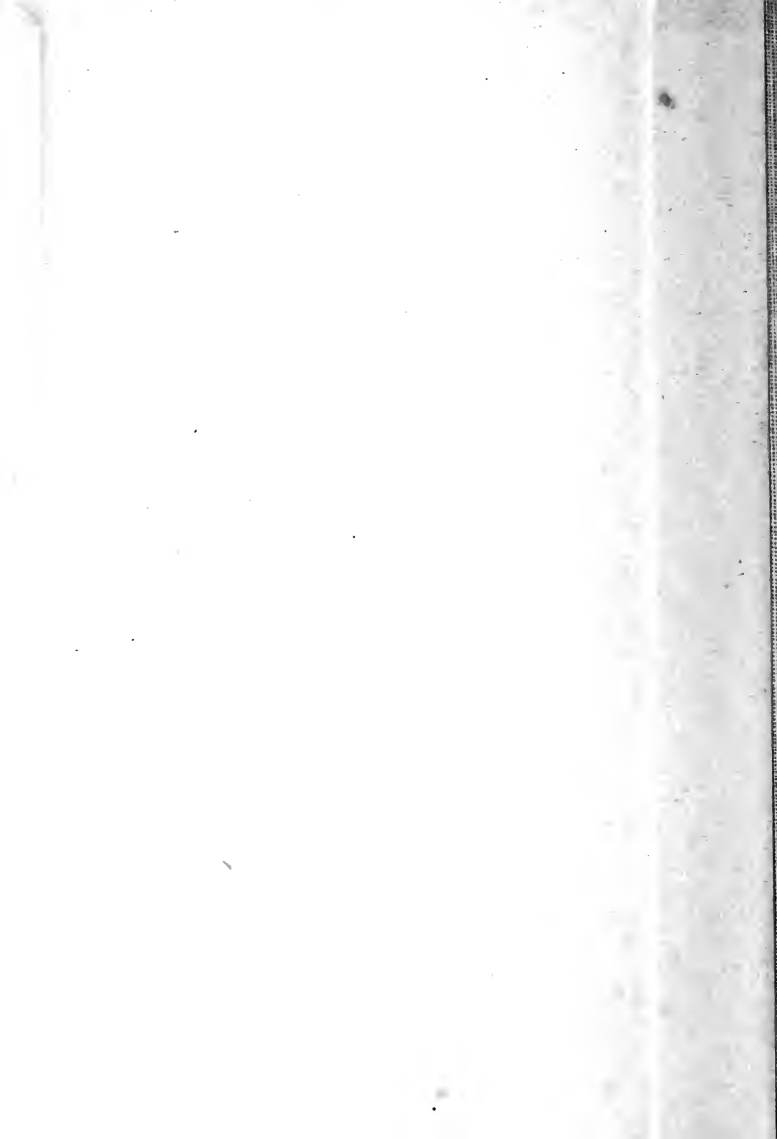
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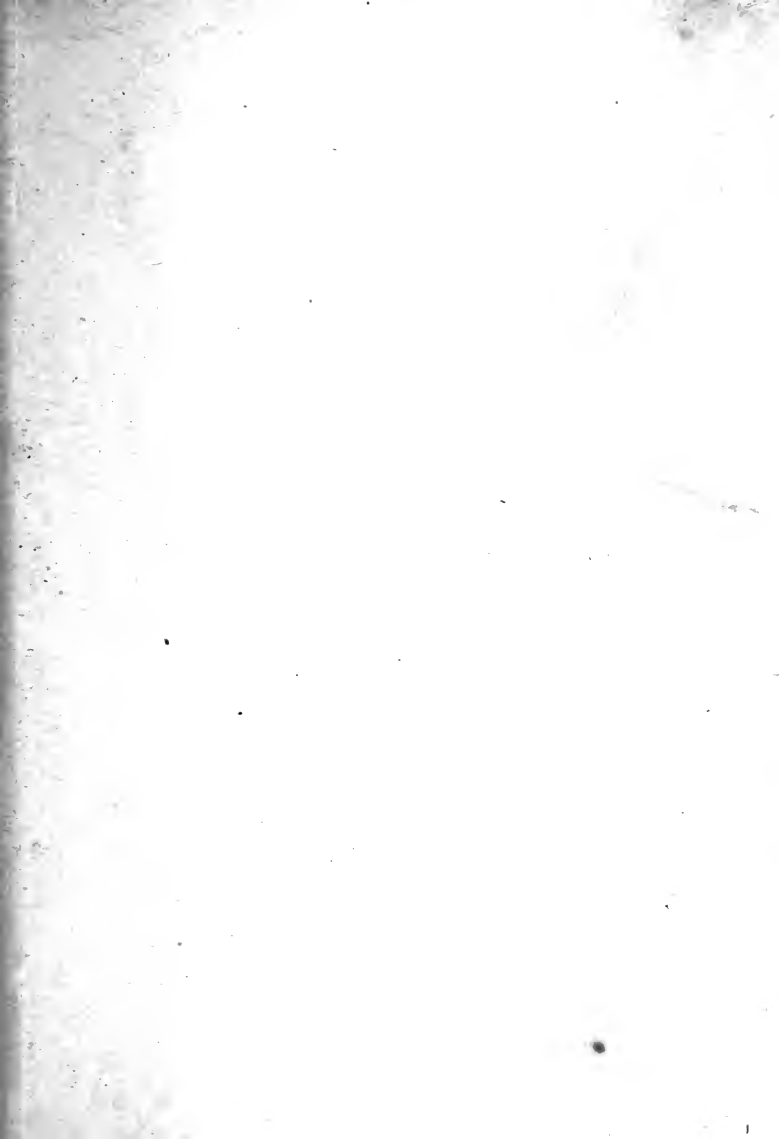
LANG

BASEDOW:

HIS EDUCATIONAL WORK

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BASEDOW:

HIS EDUCATIONAL WORK AND PRINCIPLES.

BY

OSSIAN H. LANG,

AUTHOR OF "COMENIUS: HIS LIFE AND EDUCATIONAL WORK."

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BASEDOW.

PREFACE.

IN giving a sketch of Basedow's life and work, the writer has confined himself to what appeared to him the most valuable and characteristic ideas of the great school-reformer. The main object of this monograph is to interest the teachers in the study of the Basedovian system of education.

It cannot be said that Basedow discovered new foundation principles of education. He based his educational system on those principles of Comenius, Locke, and other great thinkers before him, which his own experience and the careful observation and investigation of the nature of the child and of the studies had found to be fundamental truths. Through the rational and persistent application of these principles, he succeeded in bringing about a complete change in the whole state of education and instruction.

The effects of this famous revolution can be traced through the whole era of progress that the science of education has made since his time.

FOUNDATION PRINCIPLES OF BASEDOW'S SYSTEM :

Everything according to the laws of Nature, p. ~~10~~. 12

THE FORMATION OF CHARACTER OF MORE VALUE
THAN THE ACQUISITION OF KNOWLEDGE, pp. ~~19~~, ~~27~~. 2 / 2

SENSE-PERCEPTION THE BASIS OF ALL KNOWING,
p. 8. '✓

Basedow's ideas on *physical and manual training* (pp. ~~4, 21, 24~~ ^{37, 26}), on *state supervision of education* (p. ~~20~~ ²⁰), on the *training of teachers* (p. ~~12~~ ¹²), on the *qualifications of the teacher* (p. ~~29~~ ²⁹), and on *aiming at the happiness of pupils* (pp. ~~4, 16, 17, 23~~ ^{4, 16, 17, 23}), will be found very suggestive.

O. H. L.

BASEDOW.

Basedow's Youth.—John Bernard Basedow was born in Hamburg on September 12, 1723. His father, a wig-maker, was rude and severe, and his mother is described as nervous and melancholy almost to madness. His boyhood, as may be expected, was by no means a happy one. He had been destined to follow the profession of his father, but ran away from home when about fourteen years old, became the servant of a country physician in Holstein, and did not return till his father promised to send him to college. In 1741 Basedow entered the Hamburg Johanneum, a renowned classic high-school. His teachers, preceiving his extraordinary gifts, predicted that he would some day become "one of the greatest thinkers and promoters of the common weal." In 1744 Basedow was sent to the University of Leipzig to study theology. He was negligent in the attendance of the regular lectures, studying mainly in private. He was particularly interested in Wolf's "Philosophy of Reason." This work influenced him greatly, placing him, as he explained, "in a centre between Christianity and naturalism."

Wants to Become a Reformer.—Rathmann, an impartial biographer and careful observer, informs us that Basedow “loved liberty in thought and action above everything else. Revolt against every restraint, against every limitation, had become his second nature, because he had to fight so much against it from his youth up.” He felt himself called upon to become a reformer of mankind. Besides Wolf’s Philosophy, which probably played an important part in turning his thoughts to reform, he read, while at Leipzig, also the writings of Plutarch, Quintilian, Locke, Rollin, and other educationists.

A Private Tutor at Borghorst.—From 1749 to 1753 he was the tutor of a little boy of the Danish privy-councillor Von Quaalen, at Borghorst. His mind was filled with ideas of reform, and carrying them out in the education of his pupil he laid the foundation of his educational work. Contrary to prevalent views, he believed that happiness of the children be a legitimate aim in education. He held the freest intercourse with his little pupil, engaged in all his childish games, and thus gained and cherished his love and confidence, and found an opportunity of studying the child’s thoughts and inclinations. Conversation and play were his invitations to knowledge. He laid much stress upon physical development. Early rising, marching, swimming, riding, dancing, etc., were included in the order of the day. Owing to his original manner of teaching, Basedow attained the best results. In teaching Latin, for instance, he began by pointing to objects and giving their Latin names.

His pupil, in a very short time, learned to speak Latin almost as well as his native language. Basedow himself learned French after the same manner, of the governess of the house.

First Educational Writings.—The news of Basedow's enviable success at Borghorst, and particularly his manner of teaching, had spread and created quite a sensation in pedagogic circles. This encouraged him to summarize theoretically what and how he had taught his pupil, in a Latin dissertation, "On the best and hitherto unknown Method of Teaching the Children of Noblemen." This treatise he presented to the University of Kiel in 1752, and obtained the degree of Master of Arts. He attacked in this pamphlet the faulty, unnatural methods of the schools of his time, and proposed a shorter and more pleasant way, which he called "the natural way of teaching children." In the same year he published an "Account of how said Method was actually put in Practice, and what it has Effected."

Professor at Soroe.—In 1753 Basedow obtained a position as Professor of Morality and Polite Literature in the Danish Academy of Young Noblemen of Soroe (Zealand). His professional lectures stirred up a sensation. His personal intensity, the wit and happy notions that sparkled through his discourse, and above all his cheerful and enthusiastic eloquence, drew a large attendance to his lecture-room. From all parts of Denmark the young noblemen came, with their instructors, to hear the young professor, who was so different from the mummy-

visaged academic monologists of the time. The be-wigged and bepowdered colleagues hated "Mad Basedow," as they called him, particularly, because he, a foreigner, a German, was made the object of so much admiration in their own native country.

Marries.—Basedow had married the French governess of the house Von Quaalen before he came to Soroe. Over his studies and professional work he utterly neglected her, and the poor woman died after a few months of unhappiness. In 1755 he married the daughter of a Danish clergyman, a very intelligent and amiable woman. Basedow never fully appreciated the treasure he had won in her. He was, as he used to say, "not made for matrimonial life, as he had married the public."

Called Unorthodox.—As Basedow's popularity as a teacher increased, he was called upon to lecture also on theology. This gave his envious colleagues a chance to expose him to ceaseless annoyances. He was too upright to hide those opinions which could be turned against him. He fearlessly pointed out to his students all doctrines and ceremonies of the established church which were without spiritual warrant. The more the religious sharpers of the faculty denounced him on that account, the more his spirit of contradiction grew. In 1758 he published his "Practical Philosophy," and came out boldly with his religious views. His opponents immediately drew up a formal accusation and presented it to the king. Basedow's friends at Copenhagen interceded in his behalf, among them the Bishop of Zealand, the

renowned J. A. Cramer, and the famous Danish statesman Count Von Bernstorff. The government acquitted Basedow, but removed him to the academic school at Altona.

Aims at Educational Reform.—Basedow had begun to feel that little was to be done against the old system by attempting to set its slaves aright. He hoped and firmly believed that the promotion of human happiness could be effected only by a better education of youth. He therefore had improved every occasion by designing plans and preparing for the laying of the corner-stone of a new and better education. The “*Practical Philosophy*” contained two chapters—“*On Education*” and “*On the Instruction of Children.*” These formed the basis on which Basedow built up his system of education. In this work he already indicated that the progress of the time had made a complete reform necessary, and that he had often thought of inaugurating the change. He also gives an outline of his method of teaching through conversation and play, and many valuable hints on the physical training of children.

The Educational Campaign Opens.—Basedow came to Altona in 1760. His life in this city presents a most tumultuous scene. Hitherto the public had not heeded his propositions in regard to a change in the state of education. He now went on the war-path against ignorance, superstition, and apathy in educational matters. He intended to impress on the people the dangers of the old conventionalism, to create a general desire for reform, and to call their attention to his plans. His

tumultuous proceedings were the signal for the revival of educational activity. In the struggle against the bastille of uncompromising dogmatism, which domineered in the shattered and benighted country, "Basedow bore the dangers alone, and therefore is worthy of a seat of honor among the leaders, who fought for the spiritual freedom of the eighteenth century" (Max Mueller).

Writes Books.—In 1764 Basedow published the "Philaethy." This was almost immediately followed by three other volumes, which appeared under the title "Methodical Instruction of the Youth in both Natural and Biblical Religion." Then appeared "First Elements of Religion," and in 1765 "Theoretical System of Sound Reason." His plan of a school reform was clearly outlined in these words. In teaching, he insisted on sense-impressions, on "placing before the children objects or drawings of them." He spoke of the necessity of a good text-book, which would contain all that a child should learn, and would give at the same time a rational plan of instruction. In the "Methodical Instruction" he announced his intention of carrying out the reform of the schools. He added that "human society can be made better only through a complete amelioration of the schools. However, nothing will be accomplished by reasoning about the mistakes and disorder of instruction, as long as there are no means of bettering them." He then explained that the first and most necessary means would be good school-books. He also demanded reform in the treatment of philosophic science in the universities.

Is Attacked.—These heterodox writings raised a storm of opposition in the clerical camp. They were declared “antichristians, wicked, and heathenish.” Some literary yelpers demanded a public apology of the author. Basedow at once published his “Extorted Polemic Discussions,” “Attempt at Liberal Dogmatics,” “Trials of Time,” etc. Books and pamphlets followed in almost incredibly quick succession. Basedow could not be nonplussed by literary attacks. “He was extensively read, and had skill in the fencing tricks of disputation.”

Coercive Measures Applied.—Orthodoxy resorted to coercive measures. Basedow and his family were excommunicated by the Lutheran clergy of Hamburg and Altona. The Legislature of Hamburg condemned his writings as heretical, and ordered them to be burnt. Teachers who used his books were threatened with banishment. Other German cities followed the example of Hamburg.

Writes the “Appeal.”—Basedow was prepared for a crisis. He had aroused the people from their long slumber. The time for a realization of his plans, for the change of education, had come. In 1768 he sent out his “Appeal to Philanthropists and Men of Wealth on Schools and Studies and their Influence on the Common Weal.” This manifesto was the signal for a general revolt against the hebetation methods, memory-cramming, and other atrocities of educational fogeyism. Its influence can be traced through a great part of the epoch of activity in the interests of schools, which succeeded the “Appeal.”

It was the first important and most valuable educational tractate of the eighteenth century; and, as a great educationist has said, "no other treatise has created so widespread and practical an educational interest since Luther's 'Address to the Councillors.'"

Outlines an Educational Reform.—In the "Appeal" Basedow explained the foundation principle of his educational system, "*Everything according to nature*," and submitted his plan. Firstly, a great illustrated work, the "Elementary," was to be published, from which the children were to be instructed. Then a model school should be established, where teachers would be prepared in the theory and practice of the new education. With these teachers a school might be started next. Thus they would get better school-books, better teachers, and better schools. He then went on: "In ten or twelve years the fruit of this change will have ripened. We will have better-instructed professors in the universities and better-educated men of letters; and as the dignity of our national character chiefly depends on these men, it will also be better."

How His Plans were Received.—Basedow had set about the work of realizing his scheme. The "Elementary" was to be completed first. He succeeded in convincing the people that a better education meant a better and happier future for themselves and for the coming generations. He won them completely to his purpose. His plan of an "Elementary" rose more and more in their favor. He received so many letters, con-

tributions, and inquiries of enthusiastic friends, that it became necessary for him to publish several papers in response. In 1768 and 1769 he issued "Conversations with Philanthropists;" in 1769, "Aim, Possibility, and Proof of the Elementary;" from 1770 to 1771 "Quarterly News of the Elementary." The productive author was bound to keep alive the general interest he had kindled. Every one of these writings brought explanations and illustrations of the proposed reform measures. He kept on attacking the routine work of the schools, and often took the literary sledge-hammers to quiet his opponents.

Writes the "Book of Method."—The first part of the "Elementary," the "Book of Method," appeared in 1770. This famous manual was undoubtedly the greatest of Basedow's educational writings. In ultra-traditional plans and principles the author exhibited his system of physical, moral, and intellectual education. The author not only exposed the actual state of school instruction with all its glaring defects, but he also urged the people to the speedy realization of thorough reform measures. He enforced the specific duties and responsibilities of educators. He demanded the emancipation of the schools from the control of the church, emphatically declaring that the state have a right to look to the education of every one of its subjects, and should therefore also assume the duty of supervising it. In short, the "Book of Method" was full of valuable suggestions. It set the educators to thinking, and has been a powerful motor in bringing about a change in school instruction.

Plans a Teachers' Seminary.—In less than four years three new editions of the “Book of Methods” were called for. One of these editions contained a “Plan of a new Seminary for Children, Teachers, and Servants.” The author desired that a model school should be established, where the plans and principles laid down in the “Book of Method” would be exemplified. This plan soon found equal favor with the author’s previous writings. It marked another progress in the history of education: the time of teachers’ seminaries began. The Duke of Dessau called Basedow to his capital, there to exemplify the scheme, as soon as the “Elementary” would be completed.

Publishes the “Elementary.”—In Dessau, Basedow completed his “Elementary.” It appeared in 1774, in four volumes. Its success was truly astonishing. Not only was a second edition called for, but it was translated also into French, English, Russian, and other languages. To-day the work is best known as the “Orbis Pictus of the Eighteenth Century;” but Goethe, who in his youth had been taught from the similar work of Comenius, thought that “it is without those palpable methodical advantages which we must acknowledge in the works of Comenius.” The “Elementary” has certainly never been what its author and his enthusiastic admirers claimed for it. Nevertheless it was a great work, because it left considerable traces behind. It started the so-called “popular literature,” and brought the readers, as we now have them, into the school-room.

Plans to Establish a Model Institute.—Soon after the appearance of the “Elementary,” Basedow went to work to realize the second part of his reform, namely, the establishment of a model institute “for the preparation of teachers in the theory and practice of the new education.” He intended to name it “Philanthropin,” the school of true humanity. Its name was to give evidence of its object—the education of youth in accordance with the laws of nature and humanity. In the projected school Basedow intended to exemplify his whole scheme of education, and to promote the dissemination of his principles. He intended to get the best of teachers. All instruction was to be founded on sense-impressions. Gymnastics, manual training, and other technical branches were to be introduced. He insisted upon getting “the best of models, the most perfect machines, and a library of useful books. The Philanthropin was to be a model in every direction. This required a considerable outlay. The Duke of Dessau granted an extensive building, surrounded by beautiful gardens. Basedow himself gave 3000 dollars and tried to raise the rest “by winning the people’s hearts and purses” for this purpose.

The Philanthropin is Opened.—On December 27, 1774, the famous Philanthropin was opened with great festivities. Basedow and his friends entertained the best of hopes for a grand and glorious future. The great philosopher Kant, who firmly believed that a revolution in school education could be brought about best by “a school, which would be modelled after the

true and genuine method and conducted by enlightened men with noble-minded zeal," warmly commended Basedow's institution to the public. Father Oberlin, the well-known German philanthropist, spoke enthusiastically of the Philanthropin, and was ever ready to solicit contributions for its support. Other great men who indorsed Basedow's work, such as the two philosophical writers Mendlessohn and Iselin, and the renowned Lavater.

Meets with Difficulties.—The Philanthropin was the first non-sectarian, a purely secular school. There was a stumbling-block for public opinion, which clung to the traditional church-school. Parents were continually warned from the pulpits not to send their children to that "God-forsaken Philanthropin." Rusty "scholasters" ridiculed "that play-school at Dessau." In short, there were forces enough at work to keep up the prejudice of the masses. The result was that many parents withheld their children from the institution.

Publishes "Pedagogic Record."—Basedow noticed that his adversaries were only too successful in stirring the public feeling to the disadvantage of his institution. Immediately he set about to convince the people of the excellencies of the school. Accordingly he issued an educational journal, "The Pedagogic Record." The primary purpose of this publication was to furnish the friends of the Institution with reports of the work being done, and to counteract the misrepresentations of his gainsayers. The first number appeared in 1776, and

contained an invitation to a great public examination, which was to be held at the Philanthropin in May of the same year.

The Examination.—When the examination of the Philanthropin was held there were many prominent men present, who had come from far and near to see and hear for themselves what Basedow had accomplished. They found only a small number of pupils, but, according to the reports of impartial witnesses, the result was surprisingly favorable. One of the visitors published a detailed account of the examination, under the title “Fred’s Journey to Dessau.” The number of pupils increased, and many new and influential educators came into Basedow’s camp.

His Defects and Overwork.—One thing must be admitted here—Basedow was not fit to be at the head of the Philanthropin. He was too capricious and too easily excited for a prudent performance of his duties. Unfortunately he was lacking in self-command and perseverance. He felt this himself and confessed it publicly, and, shortly after the examination, turned the management over to Campe. For a short time everything looked favorable again, but Basedow began to mistrust his fellow-workers. Hypochondria, an evil which he inherited from his unfortunate mother, seized and nearly crazed him. He began to envy Wolke, the first teacher of the Philanthropin, and had a falling out with him and Campe. His distracted mind tortured him with terrific phantoms. He believed all his philanthropic

efforts wrecked, the strain of many years of hard and honest work a hopeless failure. His loving heart, which always labored for the happiness of others, felt bitter remorse. Campe, who is perhaps best known as the writer of "*Robinson Crusoe the Younger*," which has been translated into nearly every European language, left the institution in 1771, to open a Philanthropin of his own near Hamburg. Basedow became once more the director of the school.

Retires.—He was now fifty-five years old. Continued overwork had made him old, feeble, and sickly. He resigned his post as Director in 1778, but remained an interested friend of his Philanthropin to the end of his life.

Conducts Experiments in Teaching Again.—He now went to Magdeburg every year for several months, to teach a class of little girls in a private school. He did this because of the delight he had in teaching children, and to try experiments in education. His whole personality was best adapted for elementary education: he knew the art of making going to school a pleasure for the little ones; he could make every study attractive, as he commanded an unlimited amount of little plans and devices to stimulate and retain attention and an eager desire for knowledge. Physical exercises went hand in hand with mental exertions. Every lesson appealed to the observant powers of the children, and invited them to investigate and discover for themselves. Their conception found delightful aids in the

many little stories, references to personal experiences, and pictures which Basedow had ever ready for them. Besides, he always brought a cheerful disposition into the class-room ; so that the little five and six year old children loved and respected the kind old gentleman. They knew, without being told, that he was giving them of his best, always working for their happiness.

Letter Eating.—Basedow had invented a little device to teach his little pupils the rudiments of reading. He had biscuits baked in the form of letters, and let the children eat all letters which they could name. Children are materialistic ever; and the little girls greatly enjoyed these reading lessons. They learned to read fluently in a few weeks. Basedow was pleased, and hoped to see his device adopted by other teachers. Accordingly he published in 1787 the “New Instrument for Learning to Read,” describing the scheme at some length, and adding a plan for its introduction.

Whatever has been said and may yet be said of the novel device, it must be admitted that it did away with a great many of the difficulties and the drudgery of the old alphabetic method, and made it palatable, and not only in the true sense of the word at that. What more can be asked of this device? “That freak of Basedow’s” was a happy and healthy stimulus. If we had only a few more inventions of this sort! They come from loving hearts, working for the happiness of the dear little learners.

Death.—After the death of his wife (1788) Basedow devoted himself entirely to the education of his son, to

prepare him for the university. On the 24th of July, 1790, while at Magdeburg, he was suddenly taken ill. On the 25th, feeling that his end was drawing nigh, he called his son to his bedside, and spoke to him in words of tenderness of the approaching death. At two o'clock in the afternoon the great educational reformer died. His last words were: "I wish my body to be dissected for the benefit of my fellow-men." He was buried in the Holy Spirit Cemetery, at Magdeburg. Over his grave friends and grateful pupils have erected a simple monument.

Close of the Institution.—The Philanthropin at Dessau closed in 1793. Its teachers were scattered about in all parts of Germany, and each applied Basedow's ideas according to his own plan. Many of them set up new schools. The one founded by Salzmann was the world-renowned Philanthropin at Schnepfenthal which still exists. Schlosser, the author of the "History of the Eighteenth Century," who, by the way, is not at all an admirer of Basedow, writes: "Basedow's own institution, after a momentary effulgence, again disappeared, not, however, without leaving considerable traces behind and enlightening the succeeding generation. The effects were only mediate, but they were not on that account less considerable and comprehensive. The whole nature of the school system has undergone a thorough change among us in our century, in some places earlier and in some later. The authorities awoke from their long slumber as a new generation took their seats. German institutions were established, in which an education was

given calculated to qualify men for the practical business life; the middle classes were trained and taught as their circumstances of life required them to be; and the female sex, whose education had previously been completely neglected, was rescued from their servile condition to which it had been condemned."

BASEDOW'S IDEAS ON EDUCATION.

Some General Principles.—1. "The aim of education shall be to prepare children to a generally useful, patriotic, and happy life." Happiness Basedow would define in the words of John Locke: "*A sound mind in a sound body* is a short but full description of a happy state in the world."

2. Education is the harmonious development and exercise of the child's powers.

3. The aim of culture is "the formation of character."

4. Instruction forms an important and necessary part of the general plan of education. Still it is relatively of least importance. The formation of character is of greater worth. Instruction that does not educate is of no value whatever.

Family School and State.—Parents are naturally the first rightful and most responsible educators. But they must qualify themselves for their duties, and must work in harmony. They should consult with experienced and successful educators on the best means and methods. "It is necessary for a good education that

children have much intercourse with children." Parents must co-operate with the school. "Three or four families might well get together for the purpose of facilitating the education of their children, to convene often to decide on good plans and to execute them."

"Parents who have the necessary means and are able to judge private tutors for themselves, may choose such tutors. Otherwise the public schools are better. The two are also easily combined."

Education and instruction should be a state affair. The state may appoint a "council of education and studies," with full administrative powers in everything pertaining to education. This council should be composed of competent educators, and should have jurisdiction over all asylums of the poor, reformatory schools, orphans' homes, common schools, colleges, universities, the teaching profession, libraries, theatres, and other educational factors. The primary and secondary schools, especially, must be under its direct control. It is to give special attention to the condition and character of school-houses. It shall appoint qualified teachers, and will be held responsible to the nation for those to whom they entrust the education of children.

Teachers.—Teaching is a profession which only those should be allowed to enter who are qualified. The teacher must have pursued a course of professional training. His character must be above reproach. He should be fond of children, love his profession, and must have a natural talent of learning easily what he does not know. It is not necessary that he be

thoroughly acquainted with all the common branches. It is sufficient if he has some knowledge of that which he is to teach, and is willing to attend to his own improvement while instructing. It is necessary, however, that he know *how to teach*. Besides, he should be healthy, and have a normally shaped body. Well-qualified teachers should be given a certificate of good character and professional capacity by the council of education. After a few years of successful work in the school, room, they should be appointed for life, *without an examination*. If they discharge their duties faithfully, they ought to be rewarded by the state.

Physical Education.—The educator must be above the dictates of fashion: nature should be his guide. It is his duty to look to the preservation of health, and to strengthen and exercise the physical powers of the child. “Children are fond of movement and noise. They hate to sit still for a long time, more even than a continued strain of attention and learning by rote. Only by force can they be trained to such vexatious employments. That is a warning hint of nature, which parents and guardians seldom heed. Through this criminal disobedience they not only destroy the health of the little ones, but weaken also the intellect and their natural desire for knowledge.”

“Wrestling and the other parts of gymnastics or exercises of the body should be restored.” Manual training, drawing, and painting are necessary parts in a complete education. “Boys need many little things for their amusement, such as wagons, tops, sticks, and other

woodwork. How many of them would often assemble, if encouraged, and each one bring for mutual amusement that which he had learned to make himself! I beg any one of our moral authors who understands the nature of manual work better, to change this important proposition into a complete plan. The carpenter, the cartwright, the smith, the weaver, the bookbinder, the apothecary, and the grocer could be persuaded sometimes to instruct the boys."

The Intellect.—"A child whose acutest faculties are his senses, and who has no perception of anything abstract, must first of all be made acquainted with the world as it presents itself to the senses. Let this be shown him in nature, or, where this is impossible, in faithful drawings and models. Thereby can he even in play, learn how the various objects are to be named.

Comenius alone has pointed out the right road in this matter. By all means reduce the wretched exercise of the memory. "This objective teaching must really furnish the mind with new ideas, not fill up the memory with mere words. Schools and teachers make themselves guilty of a pernicious pedantry if they substitute a knowledge of words in place of the knowledge of things."

The Sensibilities.—The motive of all our actions is self-love. "Every desire is a part of this self-love. We have in our soul also a natural love toward men. Their desires are our own desires, and to satisfy them is our own pleasure." Education must develop philanthropy in the child.

The Will.—All education aims chiefly at the development of the will. “It consists in habituating the child to discern the useful from the harmful, and to do the right and avoid the wrong. The foundation is obedience to conscience and duty. The motives for obedience are love and confidence.” Reason, but at the same time also strict obedience, must control the will. The earliest youth is the time of blind obedience. After years there comes the time when it is advisable to change all commands into good advice.”

Morality.—“The moral rules, if they are not confirmed through narrations, occupy only the intellect, but not at the same time the imagination. The most powerful teachings of conduct are self-seen examples and narrations.”

Principles of Instruction.—1. The primary object of education should never be forgotten.

2. “Instruction as pleasant as its nature permits.”

3. “Proceed from the easy to the difficult in ‘elementary’ order.”

4. Facts are worth more than words.

5. “Not much, but downright useful knowledge, which can never be forgotten without proving a great loss to the individual.”

Teaching the Branches.—Language lessons must be lessons *in, not on*, language. “I am of the opinion that one can become a masterly writer in a language without ever knowing anything of its grammar. Reason

and a wealth of knowledge and words teaches us to write *intelligently*, and through the exercise of taste for good authors we learn to write *well*" (that is, have a good style). But "I do not intend to banish grammar from the number of studies: I only want to assign to it the right place,—which is after the end of the exercises in fluency."

In Arithmetic the child must gain an idea of the value of numbers, and learn to compute with them so as to satisfy the demands of practical life in this direction.

In Geography proceed from the near to the remote. "The beginning from the ground-plan of a room, dwelling, city, and well-known region, and then first the progression to a map of a smaller and larger country to the great divisions of the globe, is something of importance."

"In a certain degree every boy must learn the use of those tools of carpenters, joiners, wood-turners, blacksmiths, masons, and gardeners which are often needed in every household. He ought to be able to help himself in case of need."

Hardening of the body and gymnastic exercises must be insisted upon. They strengthen and develop many valuable powers of the child. "Thus only will we educate true men."

"Up to this time they have educated only learned men, noblemen, or tradesmen. *Men, true men*, are of much greater concern to the world."

APPENDIX.

SOME "RULES AND REGULATIONS OF THE PHILANTHROPIN."

5. "Every pupil knows in every occupation and at all hours whom he owes obedience." We insist upon blind or monastic obedience when the child is under twelve years of age. The older pupils may, if the object permits delay, ask for an explanation of an order, and shall have permission to give their own opinions and desires in return.

6. Only the mechanical work of a pupil shall be disciplined by punishment. Mental work shall be fostered by facilitation, gradual progression, example, persuasion, and instruction. No pupil will be forced to be diligent in his studies.

7. A pupil is not required to learn by rote as long as he is not twelve years old. Everything shall be done, however, that will make the acquisition of knowledge pleasurable and successful, as far as each pupil's gifts can be developed.

8. Our time-table, omitting the hours devoted to sleep, comprises 17 hours, and shall be observed as follows:

(1) Eating, drinking, dressing, and amusements of the pupil's own choice, 6 hours.

(2) Arranging the room, dress, tools, books, bills, and letters, 1 hour.

(3) Studying, 5 hours.

(4) Regulated amusements, such as dancing, riding, fencing, music, etc., 3 hours.

9. Systematic manual work, 2 hours.

10. Those who are very ill-tempered shall be treated as though they were ill bodily. They shall endure confinement, solitude, and rest in their room and bed, etc.

12. All pupils shall be drilled in all military movements and positions. These exercises will be conducted by an expert teacher.

16. During the hours of instruction, our pupils are not required to be in their seats, except for writing, drawing, and reading. They shall never be asked to sit still for more than two or three hours each day, before they are fifteen years old. They may stand, walk, and move about as much as possible.

Geography, for instance, shall be taught in the open air. Two large hemispheres may be made of the ground of the earth, their surface showing the different forms of land and water. They must not be entirely round, but curved only a little, so as to enable the pupils to walk and jump around on them.

Altogether, the necessary memory work of history, geography, arithmetic, etc., shall be changed into play, connected with amusement and plenty of movement. This shall be continued until the knowledge thus ac-

quired enables the student, when older, to perfect himself in a more manly way.

But of all the certainly very useful studies in language, science, and dexterity, nothing shall be as important as the *formation of character*; i.e., the development of the natural, innate germs to philanthropy, virtue, and innocent contentment.

Allen's Mind Studies for Young Teachers

ERS. By JEROME ALLEN, Ph.D., Associate Editor of the SCHOOL JOURNAL, Prof. of Pedagogy, Univ. of City of N. Y. 16mo, large, clear type, 128 pp. Cloth, 50 cents; to teachers, 40 cents; by mail, 5 cents extra.



JEROME ALLEN, Ph.D., Associate Editor of the *Journal and Institute*.

There are many teachers who know little about psychology, and who desire to be better informed concerning its principles, especially its relation to the work of teaching. For the aid of such, this book has been prepared. But it is not a psychology—only an introduction to it, aiming to give some fundamental principles, together with something concerning the philosophy of education. Its method is subjective rather than objective, leading the student to watch mental processes, and draw his own conclusions. It is written in language easy to be comprehended, and has many practical illustrations. It will aid the teacher in his daily work

in dealing with mental facts and states.

To most teachers psychology seems to be dry. This book shows how it may become the most interesting of all studies. It also shows how to begin the knowledge of self. "We cannot know in others what we do not first know in ourselves." This is the key-note of this book. Students of elementary psychology will appreciate this feature of "Mind Studies."

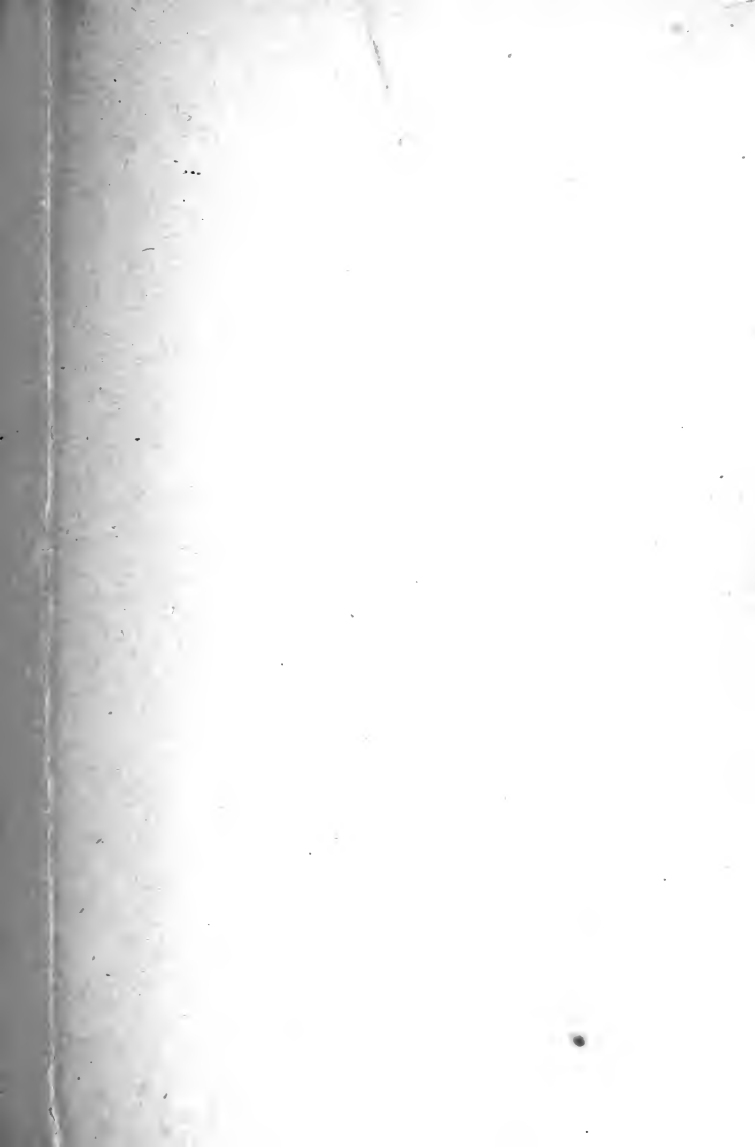
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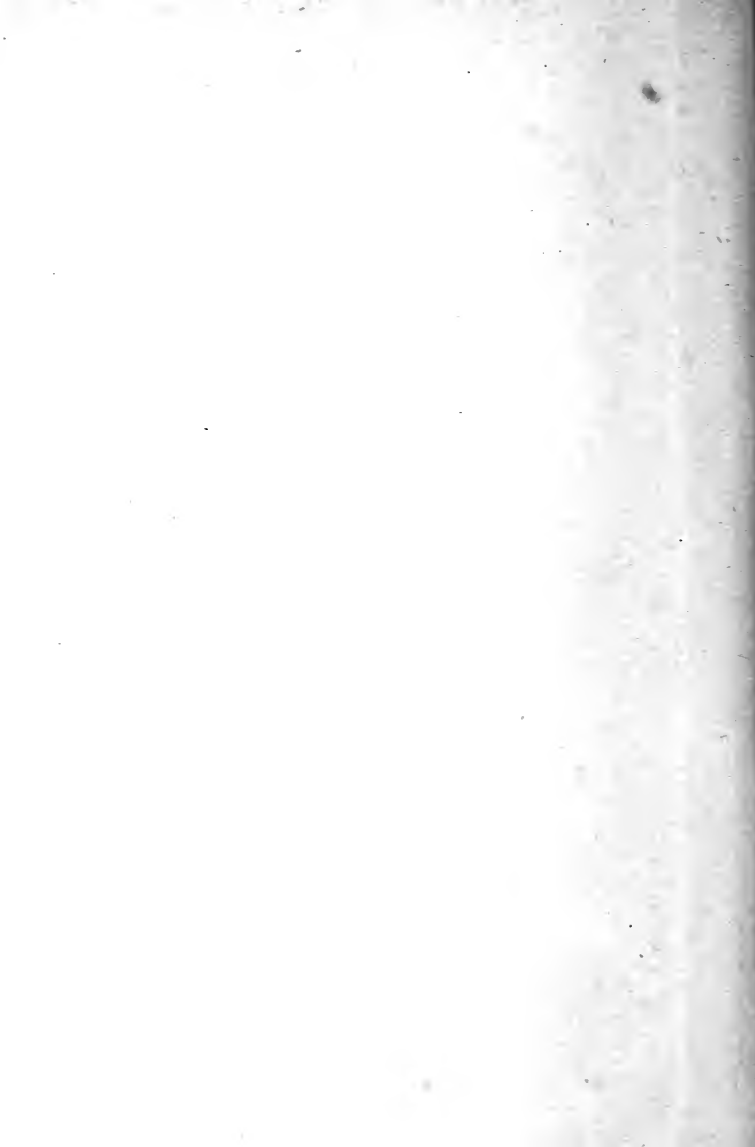
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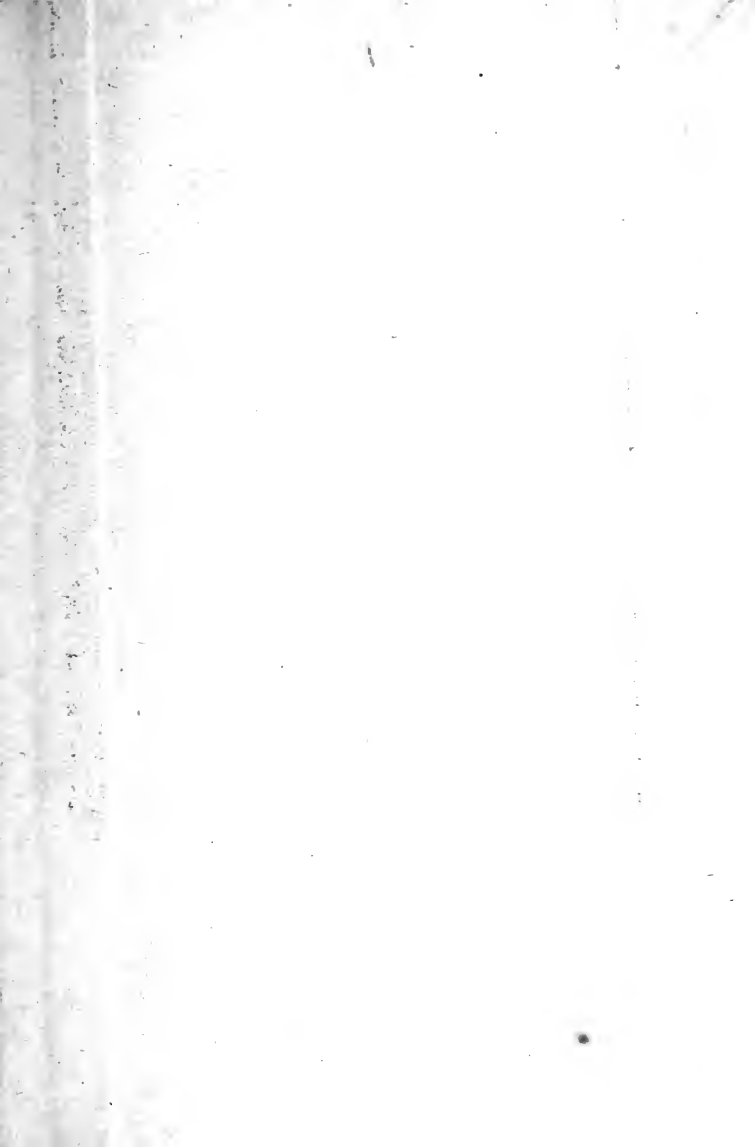
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